[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
821 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

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128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

## Ornamentation and Clothing

301 In his love of adornment, the Santa Cruz Islander is a true
[171] Melanesian, and, as everywhere in Melanesia, it is the man who is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302 The adult Ndeni man as a rule wears his hair uniformly
[386] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

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[84 cont.]

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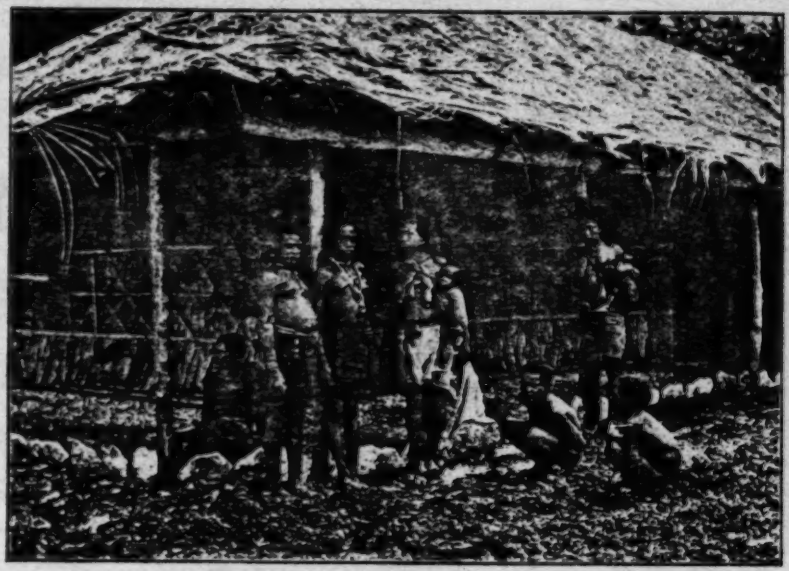

Fig. 15. Women and children in front of a trader's house (G. Küppers-Loosen Coll.)

291 Edge-Partington illustrates wider ornamental belts, which apparently are patterned with shell disks in a fashion similar to the arm bands (2). According to Dillon, bunches of fragrant herbs [824]

2. Edge-Partington, I, 166, Nos. 2-3.

are worn in the belt, front and back (3).

3. Dillon, p. 315.

301 As has been said, the women wear far fewer ornaments than the men (4). Those that they do wear, however, correspond to

4. Joest in Baessler, p. 378.

342 [91 cont.]

1. D'Entrecasteaux, p. 379. Codrington, The Melanesians, p. 301.

houses in the photographs available to me are likewise all rectangular huts with gabled roofs (Figs. 19-23). The number of entrances reported varies from one to

[137 516]

Fig. 20. House (G. Küppers-Loosen Coll.) A coconut scraper leans against the house on the right.

four (2). Statements about the size likewise differ; Markham

2. Figueroa (previous page, footnote 1): one entrance. Dillon, p. 290: entrance at the ends and each side. Coote, p. 162: two or three rectangular openings as entrances. D'Entrecasteaux, p. 379, speaks of "portes et fenêtres" [doors and windows], mistakenly no doubt.

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Fig. 22. Village Scene. (G. Küppers-Loosen Coll.)

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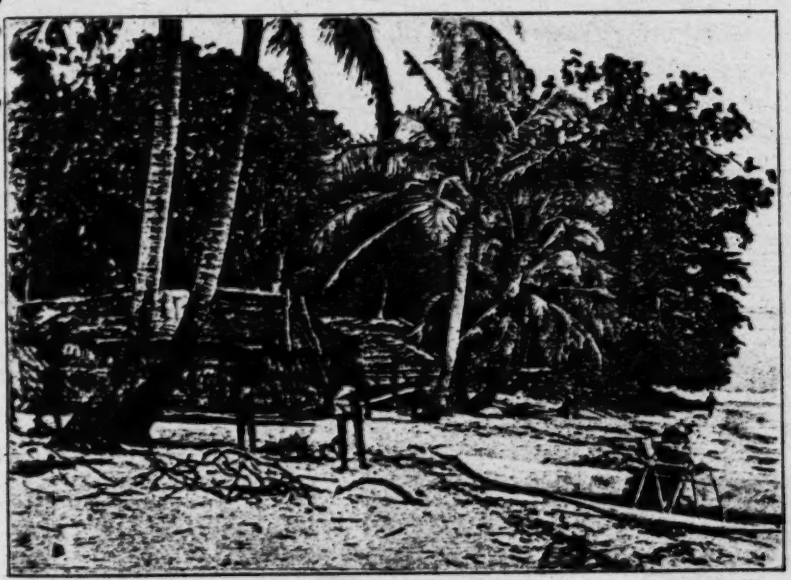

Fig. 23. Beach Scene. In connection with Fig. 22, the arrangement of the houses in a row along the shore can be seen. (G. Küppers-Loosen Coll.)

/175 cont./

361 712 Not infrequently substantial bastion-like structures made of blocks of coral (Fig. 14) extend from the ends of the walls onto the reef. Their purpose is unknown. If they were larger, it might be conjectured that they were places of refuge in wartime, corresponding to the artificial islands that are found [on Taumako (2) and]

[576 133]

Fig. 14. Bastion-like structure of blocks of coral, built out into the sea at the end of the wall surrounding the village on the land side. (Speiser photo.)

2. [Ethn., I, p. 98.]

in Malaita. It is very doubtful that the beach walls serve for defense, since they do not form any real obstacle against an attack and, /Fig. 15 appears here/ in the absence of breastworks, grant no protection against arrows. Rather, it seems as though by means of them the people held solid the fairly steep slope of the village terraces toward the sea and through that, to escape from the forest, established themselves

/180 cont./

415 Water vessels of coconut shells in nets, as in Ethn., I, p. 97, Fig. 27, may be seen hanging in a boat of the Reef Islanders (ibid., p. 108, Fig. 40). Lennier, Cat., p. VII, mentions them for Vanikoro.]

352 /181/ The headrests (1) also very often serve as support

1. [Ethn., I, pp. 96 ff. The form shown there in Fig. 28 is not documented elsewhere in the literature, but it may be regarded as belonging to Nitendi because of the white coloring of the specimen in connection with the shape of the ends (cf. Fig. 28, No. 1). The specimens illustrated in Edge-Partington and Heape, I, 164, Nos. 1 and 2, are also noteworthy; the first one definitely belongs to Santa Cruz because of the leg form of one of the feet (cf. below, p. 69 , footnote 2).]

●[516] for the knees while squatting in the men's house. The form shown in Ethn., I, p. 98, Fig. 19, No. 2, has further developed into that of our Fig. 24, No. 1. A headrest 111 centimeters long [of /Figs. 23 and 24 appear here/ /182/ the type represented by Ethn., I, p. 27, Fig. 28, No. 1] (Fig. 24, No. 2) may be regarded as a double bed (1). A headrest from Vanikoro with

[Text continues on P. 66 -- Analyst]

1. [The fact that the center section between the two added triangles is only 20 centimeters long argues against its actual use as a double headrest.]

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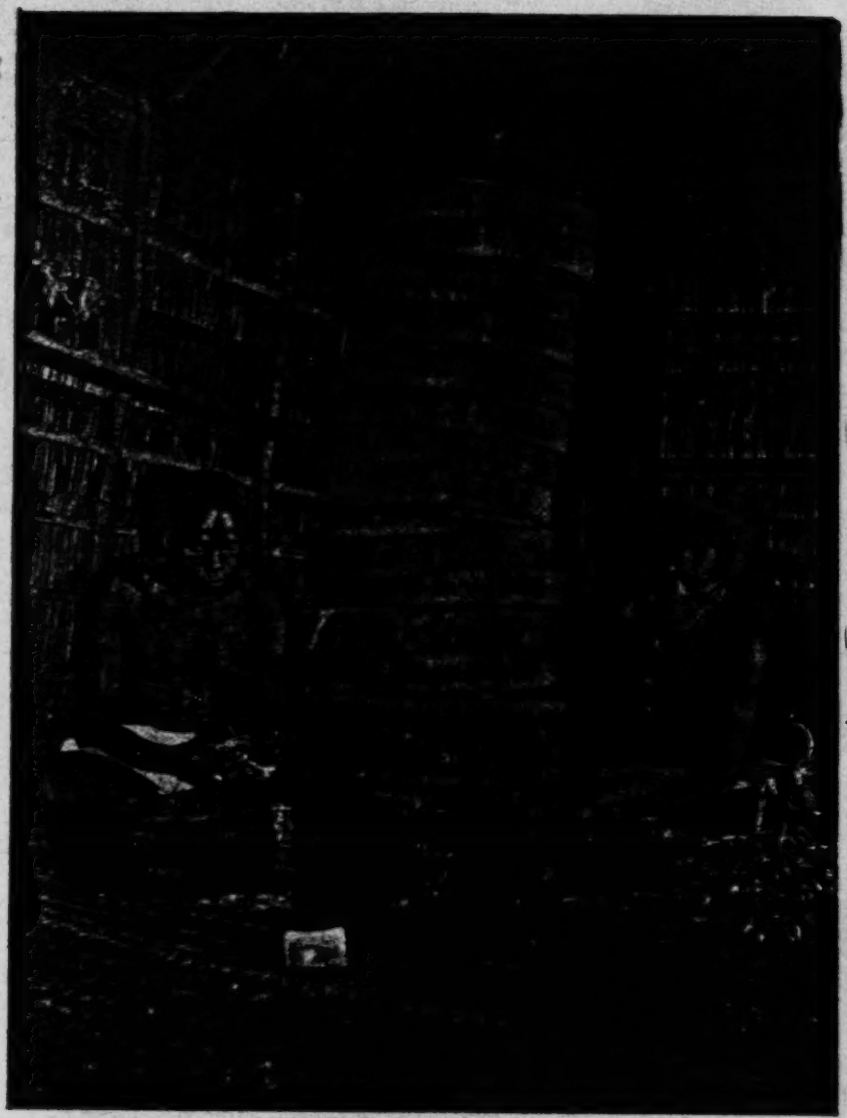

[p94(A)]

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3:Davenport E-5 (1959-1960)1962
ONI3 Santa Cruz ONI3



EXCHANGING CURRENCY in the men's clubhouse, the man at the left is selling the piece in the center for the two that flank it.



EXAMINING CURRENCY offered in a bride price, the bride's family considers whether it is up to standard for its denomination.

[Cp 98 (E)]

3:Davenport E-6 (1960-1969)1982
ONI3 Santa Cruz ONI3

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CURRENCY BINDER assembles the plastics, binding them with fibers in a cord formulation (see also illustrations on next page).

●[516]
[285]

PLATELET MAKER, with pigeon feathers, glue and rod down before him, fashions the individual platelets on a handshield platen.

[p 99 (A)]